/124 cont./

797 Religion, that of reading and writing, and even the art of musical chords, which is only seen in the great centers of the world (2).

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2. In the Potosí missions there are four music bands, and in those of Tarija, two.

The history of the Tarija missions is glorious in all of its pages. The reader can consult, whenever he wishes, the one of the Colegio of Potosí in its two epochs as well. This will cast a brilliant light upon the matter, and the traveler can say nothing to contradict it when, ecstatically, he contemplates the grandiose, strong, and well-planned edifice of the Santa Rosa Mission, that of the elevated Machareti Mission, that of the old or semisecular Tarairi Mission, and the one which, as though by enchantment and with order, is being built in the mission of San Antonio del Parapiti Grande.

797 157 177 All of this shows that the Chiriguano, in spite of his indolence, is docile, and with gentleness and a little strictness at the same time he will do whatever the white and the missionary wish him to do. It finally demonstrates that, though he does have his vices and defects, certain human virtues are not lacking. It shows that it is necessary to educate his nature by teaching, with civilization, as the carpenter with his plane smooths a piece of wood if he wants to make the job elegant, or a blacksmith with his file smooths the rough iron until he has made a key, a lock, or any other object.

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Philanthropy

577 829 To end this third chapter and then pass on to deal with Chiriguano religion, I am going to say in passing that they are very compassionate with the unfortunate. If one of them suffers the harshness of imprisonment, they all make every effort to ask that he be freed and will even sacrifice whatever they may have to obtain it. If someone is sick, he is visited by many; if one is left an orphan, all are his fathers, mothers, grandparents, and brothers and sisters, or at least they are his uncles and aunts or brothers-in-law and sisters-in-law.

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736 1578 Thus, being an orphan is unknown among these Indians, and the worst insult that can be given to a Chiriguano is to call him Tinei, orphan, or paravete, poor. The family which takes charge of an orphan who was left without a father or mother or close relatives, treats him better than its own children. To the latter it shows strictness and obliges them to do certain chores of minor importance, but to the orphan never. He works because he wants to, and he sees that gratitude to his new parents demands it of him. He remains in the house in which he is a guest until the age of puberty, and then, with no thanks whatever, he disappears and goes to live in other towns, where he may settle down temporarily or forever, depending upon how well he may be received there (1).

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1. Chiriguano boys never thank anyone for anything, but when they take leave they say Ayema, I am leaving. Old people and adults utter an occasional word of thanks.

574 609 With transients or travelers, whether they be Indians or whites, they use proper manners. If there is chicha in the house, it is the first thing that they offer him when he has taken a seat, and then they prepare for him whatever food is available. There are travelers who remain in a Chiriguano house for weeks and months, and never does the Indian get tired of him. He serves him just as he served him on the first day, and when he leaves he even makes him promise to come back to visit. Oh, how the barbarians who are called savages shame the conduct of so many men who call themselves civilized, and, greater dishonor, Catholic Christians! They treat inhumanely their fellowmen, comparing them with quadrupeds. They cheat the helpless, are bad examples for the unfortunate, making them pay dearly in times of want for even a handful of maize, while the Indian, when he has it, will give it away, or charge very little for it, and makes no request for payment should the white come to his house to ask for water or for chicha, which is never lacking in times of abundance (2).

2. I have seen maize sold on the scales at

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853 262 There is no special food or more abundant food for mothers after childbirth. She who gives her breasts to her little one eats little and extremely poorly. Her ordinary food is parched maize, parched maize meal, bread made of the same, herbs, beans, gourds, other things of this nature, and rarely a little purchased beef, other meat from animals that died from sickness, lack of pasture, or snake bite, and, finally, game or chicken. In spite of this extremely bad food, milk is abundant in her breasts; the children are almost always hanging from them and sucking and never seem to dry them up, which indicates that they are excellent nursers.

648 464 853 Mestizo or white mothers who sometimes have little or no breast milk because of sickness or some accident make contracts with Chiriguano mothers, pay them well, and treat them better, but it seems that continued good and satisfactory nursing harms them, /212/ it also being prejudicial to the breast as well as to both newborn babies, the weaker child succumbing first (1).

1. Naturally the Chiriguano women refuse to be wet nurses for white children, because they abhor them. When through experience they learn of the sad consequences, communicated by others, they resist even more and only do it when force or the right of the stronger prevails.

845 [163] [165] Twins

Multiple births are rare, and those of two children are frequent. In the former case the newborn babies die very soon, and in the latter case one almost always lives, and many times both live. When twins survive or through the death of the mother a newborn child is left an orphan, it is very easy for the grandmother to care for one twin or the orphaned child. Although the old woman may have reached or passed 60, she

● 736 603 [853] [824]

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736 603 824 853 very easily manages to make the milk come down. She grinds watermelon seed or sarsaparilla root, Isipocagua, and washes herself repeatedly, squeezing herself over or above her breasts, and makes the famished child suck continuously for several days, and in a short time she achieves the desired result. Sometimes even young women lose their milk. They then look for the root and juice of the sámolo, or cipoi, wash the breasts with this juice, and succeed in nursing their children again (2).

2. In the confirmation administered by the Bishop in October, 1909, in Ivu Mission, an old woman of some 60 years of age presented her granddaughter, whom she had nursed. She is still alive, and so is the twin granddaughter, although not very strong.

Joy and Grief

855 For the Chiriguano race their joy at the birth of a male child is the same as at that of a female child, because if the former helps his father in field chores and in hunting and fishing, the latter helps her mother in household chores, and the father as much as the grandfather very much like to eat meal which has been ground by the hands /213/ of their daughter 765 855 or granddaughter. If either one dies, the grief that the old people feel is very heavy. I witnessed many times a mother's agonies of grief over the death of her son and the profound feeling of the father over the irreparable loss of his idolized daughter.

797 758 164 What I am going to relate will better convince my readers. In the month of July in the year 1909, a rabid dog at the girls' school of the San Buenaventura de Ivu Mission bit Cecilia Yaguándai slightly and Ana Yarandui and Delina Aragúndai more severely. The two latter, younger than the

/295 cont./

765 589 When the year of mourning ends, the widow continues her silence until one of the relatives of the deceased visits her with all respect as a person worthy of veneration, because she has wept much and with grief for the dead; he tells her that this is now enough, that she can go out and again appear at the public drinkings, since this visit takes place two or three days before some general drinking affair. The widow makes them ask her many times and once more reflects on the virtues /296/ and greatness of the husband she has lost through death; she curses the bad sorcerers and poisons, finally consenting to stop mourning, leave the house, and take part in the coming fiesta (1).

1. During the year of mourning the widows are continually cloistered in their homes, coming out only when they have to; they go to the spring for water and to the field for food.

[302] [301] [292] During the year the hair has grown out at least some 30 centimeters; she then removes the rag from her head, combs her hair carefully, puts the well-known cosmetic on her face and feet, adorns her neck and arms with necklaces and bracelets, dresses in her best tipoy, and goes out with some woman friend. In this first appearance she does not take part in the dancing or singing, so that all may know that she still feels the absence of her husband, and all respect her silence. Only afterwards does her public life begin anew, like the rest, that is, she sings and dances as before.

589 589 A few weeks later, if someone should ask her to be his wife, she will probably consent, if she is still young and has small children, because the reader can imagine the suffering of a widow, who must seek food for herself and her little ones. Oh, how often have silent tears run down my face on seeing the tears of widows and fatherless children who, for lack of food, not knowing whom to ask for aid, have come to the missionary or to one superior to them to ask for help! How could one deny it? Only a heart of bronze could have done so.

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Ce /210 cont./

868 accompanies his father on the hunt and feels extraordinarily
857 proud and clever if he is allowed to go home with the "common" hunting booty. The children see and learn. It is fun for them to help father and mother.

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Fig. 110. Chané boy. Río Parapití.
He has arrows with blunt tips in his hand.

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[797] How different is the child-rearing in the missions, which is based on spying and tattling.

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[736] Motherless children are taken in by relatives. Here, too, one not infrequently sees older aunts caressing the children of others.